Rev. A. Alexander

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RELIGIOUS.

Extracts from the Life of
REV. LEGH RICHMOND.
Commencement of his ministry at Turvey.

"Mr. Richmond succeeded Mr. Middleton, and entered on his new appointment with a reputation for talents and piety, which excited a great interests in the neighbourhood, and an expectation of extensive usefulness among his parishioners. The text of his first sermon was taken from 1 *Cor.* ii. 2: 'For I determined not to know any thing among you, save Jesus Christ and Him crucified.' From these words he uniformly preached on every returning anniversary of his incumbency, and continued to do so till the last year of his life.

"To those who overlook the comprehensive meaning of this passage of holy Scripture, the text may seem to be too limited in its view, and to restrict the whole summary of divine truth to the doctrine of the Atonement, without a due regard to other important branches of Christian faith and practice. But let it be remembered, that the same apostle, who 'determined to know nothing but Jesus Christ and Him crucified,' avows also, that he had 'not shunned to declare all the counsel of God,' (*Acts* xx. 27;) and consequently, the passage must be supposed to comprise, within its ample range, the full extent and substance of every thing that is needful to the faith and practice of the Christian; nor is there a subject of doctrine or of morals, which is not essentially identified with the doctrine of the Cross. It is there that we best learn the malignity of sin, the nature and duty of repentance, the character of holiness, the motives and means for its attainment, and the dutiful obligation to 'glorify God with our bodies and spirits, which are his.'

"On the Sabbath-day, there were two regular full services; and in the evening, a lecture, more especially designed for the young. His weekly labours commenced with what he called his Tuesday-night cottage lecture, from its being held successively in the cottages of the poor, whom he assembled for the purpose of more familiar and interior instruction than could be usefully or suitably delivered in public. On Friday evening, a lecture was delivered in the church, and once a month he met the communicants, on the Saturday preceding the sacrament. He had also a weekly service at the workhouse. At the cottages of the poor he was a frequent visitor; fulfilling the apostolical injunction, of going from 'house to house,' and scattering the precious seed, making himself acquainted with their spiritual state, and gathering from their answers, useful hints and reflections for the service of the succeeding Sabbath.

"A Sunday-school had been established at Turvey for many years, endowed by Charles Higgins, Esq., who bequeathed £300 in support of the charity. The school, though well attended before, had its numbers considerably increased, and its regulations greatly improved by the new rector. He appointed a superintendent, of real piety, justly considering that on his principles and character the efficiency and usefulness of these institutions materially depend. Mr. Richmond was accustomed to visit the school previous to divine service; and, for the children's benefit chiefly, he engaged in a third service in the church, on the Sunday evening. Here the first-fruits of his ministry appeared. *The conversion of two young people, who afterwards died in the faith, followed his introductory address to children.* Mr. Richmond, indeed, was peculiarly sucsessful on these occasions, and no part of his labours was attended with more striking effects. It is remarkable that both at Turvey and at Brading, the first memorials of his usefulness occurred in the instance of children.

"As might be expected, his exertions on the week day contributed, in no small degree, to give effect to Mr. Richmond's ministry, and attach the people to it. The church was numerously attended; the Sabbath became a hallowed day, and its approach was anticipated with lively expectation. The gospel was preached with fidelity, and heard with deep and solemn interest. Many were awakened from a state of insensibility and thoughtlessness, to a just estimation of the truths which they heard from their beloved pastor. Instances were not infrequent of sound and solid conversion; and even those who received little spiritual benefit, learned to treat religion with respect, and began to exhibit a decency of deportment. Vice did not lift up the head with its wonted effrontery, nor was sin committed with the same fearless unconcern, and disregard to its consequences.

"Perhaps there were few communions which exhibited a more satisfactory piety; and the attendants at the sacrament were, for the most part, the fruits of his own ministry, and the dearest objects of his heart: he was regarded by them as a father; they consulted him on all occasions, and received advice and sympathy in all their affairs, both temporal and spiritual. At once respected and beloved by 'the children which God had given him,' he, in return, watched over them with anxiety, prayed for them with earnestness, instructed them with diligence, ruled them with mildness, and regarded them with the affection of an apostle: 'for now we live, if ye stand fast in the Lord.'" 1 *Thess.* iii. 8.

"It was during the first few years of his residence at Turvey, that Mr Richmond finished a work which proved of essential utility, in directing the attention of the public to the writings of the English Reformers. His book was entitled 'The Fathers of the English Church;' containing ample selections from the writings of those great men. He issued his prospectus in the year 1806; and shortly afterwards commenced the publication, in numbers, and at length finished it in eight volumes. Much of that revival of the pure doctrines of the reformation which has taken place [illegible] years in England, may be traced, under God, to the influence of this work."

Character of Mr. Richmond's preaching.

Mr. Grimshawe, in his memoir, enters largely, and with very peculiar interest, into this subject; and his analysis of Mr. Richmond's preaching discloses at once the grand secret of his success as a faithful steward of the mysteries of Christ.

"As a preacher he was *scriptural—experimental—practical—comprehensive—powerful in his appeals to the conscience and addresses to the heart—full of pathos and interest.*

"1. *He was scriptural.* A rich vein of divine truth was diffused through his sermons. The Law and the Gospel were clearly and distinctly exhibited in all their characteristic features, and enforced to their respective ends. No doctrine was asserted without a constant appeal to the authority of Scripture, with the contents of which he was familiarly acquainted. No man can become a sound and enlightened divine, who does not give his days and nights to the study of the Oracles of God, accompanied by prayer and meditation. The connexion of solid piety with an intimate knowledge of the Scriptures is indissoluble. This forms, indeed, the manual of every Christian, but belongs in a more especial degree to the minister of the sanctuary. It is the armoury whence he must draw all his weapons;—it is the treasury whence he is to be snpplied with every motive and every argument which, through the grace and power of the Holy Spirit, can fix conviction on the mind, rouse the torpid conscience, excite the affections of the heart, and elevate the soul to God. It is the sceptre of righteousness, by which he rules and guides the flock;—the depository of every promise that can cheer their passage through the valley of the shadow of death; and by it they are taught the new song, which will animate their praises in the land of their inheritance—'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, for ever and ever. Amen.'

"2. *He was experimental.* Divine truth, from his lips, was not a cold, speculative statement; but was so interwoven with all the inward experiences of the human heart, as peculiarly to promote the edification of his hearers. He could appropriate the language of the Apostle, and say, 'that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, the word of life, declare we unto you.' *From* the heart he preached *to* the heart, and seemed to enter into all its secret recesses. He detected the illusions by which it is beguiled—he traced human action to its hidden springs—he accompanied the soul in the alternations of doubt and hope, of fear and joy, in its conflicts with despair and unbelief; till, led to the foot of the cross, it was able to repose in the promises of God, and realize the sweet enjoyment of pardon and peace.

"3. *He was practical.* He did not preach doctrine without practice, nor practice without doctrine, but both in due proportion, in their mutual dependence, connection, and use. He connected precept with promise, and privilege with duty. As a spiritual workman, he considered doctrine to be the foundation, and practice the superstructure to be erected upon it; adopting the sentiment of one of his favourite Reformers—"truly it is said, 'without holiness no man shall see the Lord;' but this I know, without the Lord, no man shall see holiness."

"4. *He was comprehensive.* Christianity, in his mode of exhibiting it, was a grand and comprehensive whole; while the symmetry of the several parts was faithfully preserved. He did not give one part of divine truth any undue preponderance over another. All the doctrines and all the precepts—all the promises, and all the characters to whom they are made—all the privileges and all the duties, were, in turn, the theme of his discourses. It is this beautiful order, and harmonious combination of all its various relations, that constitutes one of the characteristic features of a Revelation from above.

"5. *He was impressive in his appeals to the heart and conscience.* Some preachers are very deficient in this respect; either wholly omitting to apply their subject, or for the most part failing in discrimination. A discourse, to be profitable, must come home to our own case.

"Mr. Richmond, in appealing to his hearers, was faithful, searching, forcible, and impressive. 'He reproved, rebuked, exhorted, with all long-suffering and doctrine;' but his exhortations were accompanied by the most affecting displays of the mercy, power, and grace of God in the gospel; and while his own experience of the truths he uttered, gave an authority and efficacy to his words, God put his seal to the testimony, and crowned his labours with success.

"In presenting this delineation of Mr. Richmond's mode of preaching, the editor feels there would yet be something wanting, to give its complete character, if it were not stated more specifically, that the Saviour, in his various offices of Prophet, Priest, and King, was the grand theme of Mr. Richmond's ministrations. His excellence, like that of a skilful painter, consisted in so arranging all the subordinate parts of his picture, as to give due prominence and effect to the principal figure. *Christ Jesus was the soul of all his discourses;* and every precept, every promise, derived its force and value from its bearing and relation to him."

From this account of the matter and manner of Mr. Richmond's preaching, it is by no means surprising to hear that he attracted crowded congregations wherever he went. There is something in the simple declaration of the truth as it is in Jesus Christ, which is calculated to excite the attention even of careless, and worldly minded men; and unless under very extraordinary circumstances of mental insufficiency in the preacher, the gospel when exhibited in all its fulness will command attention. The fact that where the gospel is most fully and faithfully preached, there will generally be found the largest and the most attentive congregations, goes to prove that God will put such honour upon his own word, as to constrain the reluctant tribute even of those to whom evangelical truth is disagreeable. It is remarkable of Mr. Richmond, that while he was able always to attract large congregations, and to keep alive their interest, he scarcely ever preached without the most decided proofs of a divine power accompanying his ministrations.

Mr. Richmond was in his preaching very plain and familiar, so as to be understood by the most unlearned of his congregations. He adopted what is called *extempore* preaching—that is, he thought much on the subject he was to present to the people, and he prayed much that the Lord would give him power to place the truth before his hearers in its simplicity and godly sincerity, and then he trusted to the moment for the *words* in which his ideas should be clothed. As has often been the case, the first attempt of Mr. Richmond at *extempore preaching* was a total failure—he was ashamed of it, and had almost determined never again to venture. His determination however was altered at the solicitation of a friend, and let it be recorded as an encouragement to others, that his second attempt succeeded beyond all his expectations, and he never afterwards found any difficulty.

"In his parochial engagements, we find him fulfilling all the duties of an active and zealous minister. The important and essential doctrines of the Gospel were now made the powerful and affecting themes of his public addresses. Man's fallen and ruined state, and his deliverance and redemption by Jesus Christ, formed the grand outline of his discourses; and if the degree in which the truth is preached be best estimated by its effects, he could appeal to unquestionable evidences of his faithfulness; for God blessed his testimony, and numerous converts were the seals of his ministry. In addition to the usual and appointed duties of the Sabbath, he visited the flock, and went from house to house, taking care not to make these opportunities the mere occasion of friendly and condescending intercourse, but the means of real improvement, and spiritual edification. The children of Brading were also the objects of his tender solicitude. They were in the habit of repairing to him every Saturday for the purpose of religious instruction; and his memoir of 'Little Jane' records one of the happy results of these youthful meetings."

His 'Dairyman's Daughter,' resided at Arreton, a village six miles distant from Brading, where he was in the habit of occasionally visiting her, by particular request, during her last illness. Her name was Wallbridge; and who that has read her history, can repress the emotions that such unaffected piety and sanctified affliction are calculated to awaken?

His 'Negro Servant' lived in the family of an officer in the neighbourhood. His 'Young Cottager' was one of his Sunday-school children, at Brading, and the first fruits of his ministry in that parish.

A WORD FITLY SPOKEN.

There is, in the city of *Philadelphia*, an asylum for children, who are presented to the guardians or overseers of the poor, as objects of public charity. Without stopping to admire and approve the humane and wise provision which keeps them from much evil example and influence, and gives them that instruction which is profitable for all things, even in this world,—our present object is, to state a case of much interest, which recently occurred.

Early on a Sabbath afternoon during the summer, the matron of this asylum was pained to find a company of eighteen men, (ropemakers,) at a game of ball, in an enclosure near the building, and in view of the children. Knowing the power of such an example, she went to them—requested them to desist a moment, till they should hear what she had to say. She then told them, in substance, that she was shocked to see them so openly and fearlessly transgressing the law of God; "and if I, a poor sinful creature am shocked at the openness and enormity of your sin, how must it appear to God himself, who is so holy that no flesh living shall be justified in his presence?" She then informed them that she was the matron of the asylum; that she was endeavouring to train up these poor and friendless children in the fear of God, and in obedience to his holy law; and that such an example as was thus placed before them, would counteract the influence of her instructions and labours. She then civilly requested them to leave their sport for a while, and go with her to the asylum, assuring them that what they would see, would be new to them, and perhaps interesting. After a short consultation, they determined to follow her; and leaving their hats and coats behind, they all followed her to the house. The family and children were surprised to see such a procession following the matron into the house and through the hall; but they were soon told that these were persons who had come to visit them, and see how they kept the Sabbath. Being seated on benches provided for visiters, in the school room, the matron told the children to sing one of their hymns; and, without any intimation of its appropriateness, they immediately sung the hymn—

This day belongs to God alone,
He chooses Sunday for his own;
And we must neither work nor play
Upon God's holy Sabbath day.

'Tis well to have one day in seven,
That we may learn the way to heaven;
Or else we never should have thought
About religion as we ought.

And every Sabbath should be past
As if we knew it were our last;
For what would dying people give,
To have one Sabbath more to live?

While this hymn was sung by upwards of one hundred children, (some of them so young as to be scarcely able to speak the words plain,) the tears were seen to roll from the eyes of the reproved visiters, who sat in perfect silence during the service. Several hymns and answers from the catechism, were recited, and verses of Scripture repeated, till dinner was ready. The matron asked the visiters to go into the dining hall, and see the children come to the table and take their dinner. A clean white cloth was spread, on which was placed a sufficient quantity of bread and molasses. After a blessing had been asked by the matron, in which the children audibly joined—she stated to the visiters, that on any other day of the week, the children had various fare, and the table was furnished with plates, &c. as in any other family; but *on the Sabbath*, she felt it a duty to avoid all unnecessary labour. She therefore had the bread provided, and the molasses drawn in proper quantity, on the evening before; and no noise or labour was necessary in providing food, furnishing the table, nor in clearing off, washing, and putting up the furniture. Thus she hoped to impress on the children's hearts, the spirit of the hymn they had sung, as well as its letter on their memory.

After dinner, and thanks returned, the children with great quietness went out into the yard which surrounds the building. The matron then cautioned them as to their conduct—"You know, children," said she, "that this is God's holy Sabbath. If you take up a plaything, or touch one, you sin. You must not work nor play, lest you offend God, who has commanded you, and me, and all of us, to *remember the Sabbath day to keep it holy.*" She gave them this solemn admonition in langaage the most simple and affectionate, and to the wonder of her silent and intent visiters. The children went out in a very orderly manner; the matron then turned to her adult class, that had so unexpectedly come under her care. She told them she was sincerely obliged to them for their civility; that they had seen something of the course of proceeding in that house, and she hoped they had been interested; that she should be happy to see them there at any time, but especially on the *Sabbath*—when they would always see the same, or similar efforts made to train up children in the knowledge and fear of God, and in obedience to his holy law. They returned to the field, took their hats and coats in the most orderly manner, and returned home.

The next Sabbath, every one of the eighteen persons came to the asylum, decently dressed, and with a becoming deportment, and witnessed the whole course of exercises. One of them was considerably advanced, (supposed 45 or 50 years old,) and the youngest was about 17; and many of them paid a third visit! So effectually did the serious, affectionate, and judicious conduct of this matron, secure the respect and confidence of this company of transgressors.

These circumstances coming indirectly and imperfectly to our knowledge, seemed to deserve investigation. We accordingly visited the place. Here we found the worthy matron in discharge of her accustomed duties; and while we had the satisfaction to learn that the facts we have stated were strictly true, we had an opportunity to witness the order and propriety of which we had heard. It was indeed a wise and humane measure, to gather these friendless outcasts (the sons and daughters of poverty and woe) into one common family, apart from the evil example and corrupting influence of the shameless and hardened. And when we heard from that assembly of one hundred and twenty children, whose fathers and mothers had forsaken them—the voice of prayer, and the hymn of praise; and witnessed their orderly conduct; and saw the evidence on every side, that they were trained up in the fear of God, and in a regard to his commandments:—we left the house with a deeper sense of the value of that gospel, to whose influence we are indebted for such an institution. And who does more to destroy the influence, and subvert the institutions of the gospel, than the Sabbath-breaker?—*Am. S. S. T. Mag.*

THE SEA GIVING UP ITS DEAD.

Extract from a Sermon by Rev. M. Philip.

The little spot on which we are now assembled will be an affecting and solemn scene when the trumpet sounds; then the grave stones, over which you walked as you came in, will be thrown off in a moment, in the twinkling of an eye, and the mouldering dust of every tomb be reanimated. Parents and children, husbands and wives, ministers and people, will start up together, and this chapel yard be crowded with *mortals putting on immortality;* but what will this great sight be, compared to the *sea* giving up its dead? The numbers will exceed by millions, and swarm thicker than the foam upon the waves. I see by anticipation the awful scene; the moment before the trump of the archangel is blown every ocean rolls in calm and level majesty, reflecting upon its surface the image of the great white throne, and the splendid retinue of the descending Judge. How the vast liquid expanse glows beneath the beaming glories of the august tribunal! Never did it sparkle so at the rising or setting sun. All, too, is hushed to stillness; but, hark, the trumpet sounds! the pillars of creation totter on their base, ocean trembles upon its channels, its dead hear the voice of the Son of God and live. —But why do so few rise to meet the Lord in the air? Because it is the *dead in Christ*, the saints who rise *first.* Yes, my friends! this is the order of the resurrection:—Christ the first fruits, and they that are Christ's at his coming; these shall ascend from the sea before the others, and be on the right hand of the Judge before the wicked awake. Methinks I see them springing in immortal beauty from the waves, and as they wing their flight to the throne, singing, *Worthy is the Lamb!* Angels welcome their approach, shouting, *Blessed are they who have part in the first resurrection!* O, may it be your lot and mine to have our part in it; may we, like Paul, count all things but loss, that we attain to this resurrection of the dead; for the second resurrection will be to condemnation.

Imagine it begun in the sea, and the *wicked* rising. Ah! the numbers are not small now; there is the population of the world before the flood—there Pharaoh and his host—there the Spanish armada—there part of the fleets of all nations—there every man who lived ungodly and died impenitent! O, ocean! ocean! do not give them up! engulf them again! Hark! they themselves cry to the rocks and the mountains, *Fall on us, and hide us from the wrath of the Lamb!* But in vain; neither earth nor sea can retain or conceal them; both give up their dead to judgment, and angels drag the overwhelmed culprits to the left hand of the Judge.

POVERTY OF THE RICH.

The remarks which follow from "Brown's estimate of the Manners and Principles of the Times," are worthy the attention of all men of capital:—

"The natural effect of an increase of wealth, is an increase of luxury, vanity, and expense; which, if it outrun the increase of wealth, as in its nature it tends to do, instead of riches, will bring on public poverty; for the ability or wealth of a people, considered in their capacity for raising supplies, consists not in the largeness of their income, but in the proportion of their expenses to their income. It consists not in 'what they have,' but 'what they can spare.' Hence it appears, that a nation may be at once very rich, and very poor; rich in income, but poor through extravagance. And as extravagance is the natural effect of an overflow of wealth, so national indigence is its most natural and final consequence."

From the Portland Courier.

MY MOTHER.

I was but five years old, when my mother died, but her image is as distinct in my recollection, now that 20 years have elapsed, as it was at the time of her death. I remember her, as a pale, beautiful, gentle being, with a sweet smile and a voice that was soft and cheerful, when she praised me, and when I had erred, for I was a wild, thoughtless child, there was a trembling mildness about it that always went to my little heart. And then she was so kind, so patient; methinks I can now see her large blue eyes, moist with sorrow, because of my childish waywardness, and hear her repeat, "my child, how can you grieve me so." I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom and told me "to be good when she was gone, and to love my father a great deal, and be kind to him, for he would have no one else to love." I recollect she was very sick all day, and my little hobby horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me my mother was too sick to kiss me, as she always used to do, before I went to bed, and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whisperd "mother, mother, wont you kiss me?" Her lips were very cold; and when she put her arm around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep all over me. My father carried me from the room; but he could not speak.—After they put me in bed I lay a long while, thinking, I feared my mother would indeed die, for her cheek felt as cold as my little sister's did, when she died, and they laid her in the ground. But the impressions of mortality are always indistinct in childhood and I soon fell asleep. In the morning I hastened to my mother's room. A white napkin coverd her face—I removed it—it was just as I feared.—Her eyes were closed, her cheek was cold and hard, and only the lovely expression that always rested upon her lips, remained. In an instant, all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would but stay with me. She was buried.—But the memory of the funeral is indistinct. I only retain the impression, which her precepts and example left upon my mind. I was a passionate, headstrong boy, but I never yielded to this turn of my disposition, without fancying I saw her mild tearful eye fixed upon me, just as she used to do in life. And then, when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, strengthening my good resolutions, and weakening my propensity to evil. I felt that it would grieve her gentle spirit to see me err, and I could not, would not, do it. I was the child of her affection; I knew that she had prayed and wept over me, and that even on the threshold of the grave, her anxiety for my welfare had caused her spirit to linger, that she might pray once more for me. I resolved to become all she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is, that is estimable in my character, I owe to the impressions of goodness made upon my infant mind, by the exemplary conduct and faithful instructions of my excellent mother. E.

"THAT MAN PERISHED NOT ALONE IN HIS INIQUITY."—"Last Summer," says a correspondent of the Richmond Telegraph, "Mr. ——, in Charlotte County, having nothing in his house for the support of himself and family but some meal, took that meal to an accommodating neighbour, and exchanged it for whiskey. The question is, 'Who did sin,' against the famishing wife and children, in thus robbing them of their only morsel of food, 'this man, or his neighbour?' They sinned together, and if the man perish, (for that act) his neighbour is in danger.

On the 26th of Novemher last, the same man visited a grocery near ******, Charlotte County, was made drunk. In the evening he attempted to go home, lost his way, laid out all night in a cold rain, and in the morning was found *dead!* The man perished in his iniquity! will the grocer say he perished alone? Surely he was a partaker of his sin, and without repentance may partake of his perdition. What better is this trading in whiskey, than 'trading in the souls of men?' AQUINO."

WORLDLY HOPES.

Worldly hopes are not living but *lying* hopes; they die often before us, and we live to bury them, and see our own folly and infelicity in trusting to them; but at the utmost they die with us when we die, and can accompany us no further. But the lively hope which is the Christian's portion, answers expectation to the full, and much beyond it, and deceives no way but in that happy way of far exceeding it.—A *living hope*, living in death itself!

INFLUENCE OF FAITH ON THE INTELLECT.

Never did there exist a full faith in the Divine word, (by whom, *light*, as well as immortality, was brought into the world) which did not expand the intellect, while it purified the heart: which did not multiply the aims and object of the understanding, while it fixed and simplified those of the desires and passions.—*Coleridge.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 17, 1830.

PRESBYTERIAN ADVOCATE.

The first number of this work is this day published, and will be forwarded to subscribers as soon as possible. The following are the contents of this number.

1. Prefatory Remarks;—2. The use of Scripture in argumentative discussions;—3. Corruptions of the Church, by the introduction of Diocesan Bishops, &c.;—4. Divine authority and equality of the Christian Ministry;—5. History, policy and general principles of the Presbyterian Church;—6. Pastoral Letter of the Synod of New-York and Philadelphia, 1775;—7. Statistical Table of the Presbyterian Church;—8. Apology to Readers;—9. Conversion of the World;—10. Gibb's Hebrew Lexicon;—11. State of the Presbyterian Church in Kentucky;—12. American Board of Foreign Missions;—13. American Temperance Society;—14. Extract from Dr. Mason;—15. *Poetry.*—On the death of the Rev. Pliny Fisk.

The first number of the Advocate will be sent, as *a specimen*, to a number of persons, not subscribers, who are requested to act as agents in procuring subscribers. After examining it, and carefully considering the *value*, and the *cost* of the work, those who do not choose to take it, will please to *return* the *second* number to the publisher. All persons who retain the *second* number will be considered as subscribers for the work, and it will be sent to them accordingly.

SABBATH SCHOOLS.

At the beginning of this year, we made a liberal offer for the benefit of Sabbath Schools, which perhaps has been unnoticed by many, and forgotten by some. Our offer was, *to give for the use of Sabbath School Libraries half a Dollar for every new subscriber to the Luminary.* Several friends of Sabbath Schools have availed themselves of this opportunity to encourage these useful institutions, and we have received several subscriptions on these terms. We still continue *the same offer.* As the spring is now opening, and the season returning for the recommencement of schools, that may have been suspended during the winter, we hope the active friends and patrons of these schools will notice *this premium offered*, and will exert themselves to secure the advantages of it as far as possible to these institutions, and at the same time extend the circulation of the Luminary. The back numbers to the beginning of this year can be furnished to new subscribers, who wish them, as we have struck off a quantity of extra numbers, hoping that our offer would be extensively embraced. We insert again the proposals and remarks on this subject, as we first published them. *For every new subscriber obtained for this paper, half a Dollar may be secured for a Sabbath School Library.*

For the encouragement of Sabbath Schools, in which the publisher feels a lively interest, and to promote the circulation of the paper, he proposes to give for every new subscriber half a dollar. In this case the subscription must be paid in advance, and the half dollar deducted must be appropriated to the purchase of books for some Sabbath School Library.—Superintendants, teachers, and friends of Sabbath Schools, may be active in procuring subscribers on this plan without incurring the imputation of acting from selfish motives, or a desire of pecuniary profit. The premium is large, and it is hoped that the publisher's liberal offer will meet with a corresponding liberal subscription by his friends, and the patrons of Sabbath Schools. By a little exertion they may easily do much to extend the circulation of religious intelligence, and to promote the permanent establishment of Sabbath Schools. In many places these Schools are not commenced, or if begun are not continued for want of proper books. By obtaining ten new subscribers, any person may secure five dollars for a Sabbath School Library. This sum would furnish the necessary books for a school of twenty-five children. Twenty subscribers would yield ten dollars; a sum sufficient to procure, at the present price of books of this kind, a very considerable Library.—What friend of the rising generation, of the church and of his country to whom this paper is sent, will not be prompt to exert himself in this way for the promotion of Sabbath Schools? It is to be hoped that all, who rightly appreciate the importance of these schools, will avail themselves of this opportunity of doing them essential and lasting benefit. If any feel doubtful how they would succeed were they to solicit subscriptions, let them *try.* It is certain that gratuitous efforts in this way have often proved more successful than could have been anticipated by the most sanguine hopes.—Persons who procure new subscribers and forward the payment for them, are authorized to retain the premium, and may lay it out according to their own discretion, in purchasing books, or make a donation of it to the library of any Sabbath School in the place where they reside.

The importance of a Religious Journal to every family, is too obvious to require proof or illustration. Is it not a dictate of duty, as well as of christian feeling, that every professed disciple of Christ should avail himself of the means of knowing what is transpiring in the providence of God towards the extension of his kingdom on earth? God is certainly doing great things, whereof we should be glad. By a knowledge of these things not only is the heart of the christian made to rejoice, but the path of his duty is more clearly indicated, and new ways of doing good are opened for the exercise of his benevolence and charity. We would respectfully suggest the query, whether ministers and elders ought not to make special efforts, by way of advice and persuasion, to have the churches and congregations under their care supplied with some vehicle of religious intelligence. There are doubtless many families connected with the Presbyterian Church, as well as others, which take no kind of a religious paper. Do not preachers often feel that they presume too much on the information of their hearers generally, when they allude incidentally to some striking events, which may have recently distinguished the annals of the church? Would a preacher then have the minds of his people better prepared for his instructions and appeals from the pulpit, let him persuade them to subscribe for some religious paper, that will bring to them a faithful record of transactions and events affecting the interests of the Redeemer's kingdom.

Extract of a letter from a correspondent.

"I have been making some attempts to procure subscribers for the Luminary, and I hope soon to send you some names. Nothing is so astonishing to me, as the great indifference of christians to such publications. The old Testament history is valuable as pointing out to us the manner of God's dealings, under certain circumstances, and as instructing us in his character, by his actions. And in this light I view religious publications of the present day. They give us, (more imperfectly it is true) the same knowledge, and instruct us in the same lessons. The history of the church, is the history of God's dealings with the world. To what *Christian* can this be uninteresting?—And so true is this remark, that we venture the assertion, he who takes no interest in the present history of the church, and is listless and unconcerned about the mighty events that flow from the Missionary efforts of the day, will be found a neglecter of the old Testament history; and unlearned in all its wisdom, and his soul unimbued with its spirit."

SURVEY OF FOREIGN MISSIONS.

The cause of missions among the heathen, is not exciting, in the American churches, that deep interest and calling forth those earnest efforts, which its importance demands. The novelty of this great and holy enterprise has passed away—and it must now be sustained by the vital power of Christian principle—by the strong conviction deeply impressed on the hearts of those who know something of the preciousness and worth of the Gospel, that the command of their risen Saviour *must* be obeyed—that all nations must be evangelized. And this work will, no doubt, be effected by the instrumentality of his people. In this, they are encouraged to labor as his peculiar vineyard, not only by his positive injunctions and by his promises which have not been changed, but by the success with which this enterprise has been crowned; the beneficial effects which have already been witnessed among the heathen where Christianity has been introduced. Some of these results, collected from the last number of the Missionary Herald, we here lay before the reader, in a summary view of the missions under the patronage of the American Board.—*Southern Rel. Tel.*

THE BOARD.

The American Board of Commissioners for Foreign Missions was incorporated in the year 1812. It now consists of 65 Elected Members, residing in different parts of the Union; of whom 26 are laymen. Of the clergymen, 13 are presidents of Colleges, and six are professors in Theological Seminaries:—There, are also, 20 Corresponding Members—eight in this country and twelve in foreign countries;—and 550 Honorary Members, constituted by the payment of 50 dollars, if clergymen, and 100 dollars if laymen.

Officers of the Board.

JOHN COTTON SMITH, LL. D., *President.*
STEPHEN VAN RENSSALAER, LL. D., *V. Pres.*
REV. CALVIN CHAPIN, D. D., *Recording Sec.*
HON. WILLIAM REED, REV. LEONARD WOODS, D. D., JEREMIAH EVARTS, Esq. SAMUEL HUBBARD, LL. D., REV. WARREN FAY, D. D. REV. BENJ. B. WISNER, D. D., } *Prudential Committee.*
JEREMIAH EVARTS, Esq. *Correspond. Sec'y.*
REV. RUFUS ANDERSON, MR. DAVID GREENE, } *Assistant Secretaries.*
HENRY HILL, Esq., *Treasurer.*
JOHN TAPPAN, Esq. MR. CHARLES STODDARD, } *Auditors.*

Receipts and Expenditures.

The receipts of the Board during the year ending September 1st, 1829, amounted to $106,928,26—and the expenditures, in the same time, to $92,533,13.—The debt of the Board, which on the 1st of September 1829, was $22,179,71, has been reduced, during the year, to $7,784.58.

Associations and Auxiliaries.

The plan of organizing the friends of Missions into Associations and Auxiliaries, has been considerably advanced during the last year. At the beginning of the year 1829, the number of Associations organized on this plan, was 1,471, and the number of Auxiliaries 69.—Since that time 192 Associations, and five Auxiliaries have been formed.

Missions.

The missions under the direction of the Board are in India—Western Asia—the Sandwich Islands, and the American Indians.

INDIA.

BOMBAY.—This Mission was commenced in 1813. There is one station, and three missionaries for a population of 200,000.

Preaching.—At this station an increasing number of natives attend on the forenoon of the Sabbath, the regular Mahratta service designed for them, in the mission chapel, and manifest more of the solemnity and order of a worshipping Christian assembly than heretofore. On the afternoon of the Sabbath there is a Mahratta service for the boys and teachers of the schools, conducted on the plan of a Bible Class. In the evening there is a regular English service. The missionaries also preach much in the houses of the natives and by the way-side.

Hopeful Conversions.—Two persons have been added to the mission church; one a Portuguese Catholic, and an intelligent man, and the other a native of the United States, previously engaged in the whale fishery. Two others—one young lady of European descent, and one native woman since deceased,—appear to have been truly born again.

The Press.—The second edition of the New Testament, printing at the expense of the British and Foreign Bible Society, consisting of 5,000 copies, and costing $6,000, has proceeded as far as the Epistles. The preceding portions, as they came from the press, have been widely disseminated.—The press has also struck off 2,000 copies of a letter, of 22 pages, addressed by Bengalee converts to their countrymen; 3,000 copies of the Heavenly Way, third edition, 72 pp.; the Ten Commandments, with other passages of Scripture, third edition, 12 pp.; making, besides the New Testament, 284,000 pp.; also various small pieces in English for government and individuals, for which the mission has received about $1,000.

Education.—The number of schools for boys is 19, eight in Bombay and eleven on the continent, containing about 1,110 pupils.—The schools for girls were 10, all in Bombay, containing about 500 pupils. The Missionaries have established a school for Jewish children, on the continent, about 30 miles south from Bombay.—Prejudices against education are giving way and many parents are beginning to feel interested in the education of their daughters as well as in that of their sons.

The Brahmins are said to be evidently losing their hold of that portion of the people which has been taught, and is beginning to read, to reason, and to reflect. The fall of their system is expected by the mere politician, almost as confidently, as by the warmest friend of missions.

The account of this mission may be closed by saying, that the progress of knowledge is very perceptible; that new serious inquirers are frequently seen and heard of; that the attention of those who begin to inquire is more deep and thoughtful than heretofore; that the schools are becoming more and more interesting; and that the Board may expect to reap a great harvest in India if we faint not.

CEYLON.—In the island of Ceylon, the mission was commenced in 18[illegible]6, and has five stations.

Church.—The letters from the missionaries have not given the number of members. Several have been admitted and others are candidates. It is remarked in the Report, that—

The members of the church generally continue to give good evidence of their sincerity. Indeed, the friends of missions would be greatly animated in their benevolent exertions, could they behold the great change which Christianity is capable of effecting in the character and conduct of individuals, who had lived under the besotting influence of idolatry.

Preaching and Congregations.—There is stated preaching by the missionaries at the several stations and occasionally in many of the adjacent villages. Much also is done in the villages by the Native Assistants, and by the young men in the Seminary, by way of reading to the people, exposing the errors of their system, and making known the truths of Christianity. A considerable portion of their labors have been among the native Catholics, and with encouraging success, though with violent and increasing opposition. The number of those who statedly attend on preaching is becoming greater, embracing of late some females. A Christian Society has been organized at Panditeripo. A spirit of inquiry is prevailing. The native assistants sometimes remark, "It is our business now, wherever we go, to answer inquiries respecting Christianity: the people will not let us rest."

Education.—The Seminary at Batticotta is rising, and gaining the notice and regard of the natives and of those Europeans in the country, who are favorable to the missionary cause. The object of the Seminary is to qualify native young men to be teachers and superintendents of schools and preachers of the Gospel to their countrymen. In this attempt there has been great success, as is seen in the number of native assistants in the preceding view of the several stations. The class that left the Seminary at the last examination consisted of 15, and that which entered from the Preparatory School, of 29. The present number is 77.

A class consisting of 18 or 20 young men who have passed through the Seminary, are studying theology preparatory to becoming preachers.

In the Preparatory School at Tillipally there are 92 youths, exclusive of 20 day scholars.—When the last class left for the Seminary, 200 made application to be received into this school, and 50 were admitted.—The Female Boarding School at Oodooville contains 35 pupils; of whom five are members of the church, and two others are hopefully pious.—The Preparatory and Female Schools are exciting more and more attention, and applications for admission to them are becoming more and more frequent. The whole number of scholars boarded at the expense of the mission is as follows:

Theological class,	19
In the Seminary,	77
Preparatory School,	92
Female Boarding School,	35
	223

Of those who have been or are now in these schools, about 75 have become hopefully pious and been admitted to the church; of whom four have died in hope, three have been excommunicated, and four or five others more or less under discipline. Of the girls, nine have been married to Christian husbands with tolerably fair prospects. Of the young men, three have obtained places under government, three are acceptable teachers under others, and 17 are employed by us as teachers, catechists, or other assistants, and 12, with six or seven not members of the church, are pursuing the study of theology, generally with success. Others are coming forward with greater advantages than these have had, and consequently, with better prospects of ultimate usefulness.

The Native Free Schools have been better attended the last year, than in almost any preceding one, and the children have made better proficiency in their studies. The number of the schools has, however, been somewhat reduced for want of adequate funds. The children are becoming more inquisitive and attentive to their Scripture lessons.

Distribution of Books and Tracts.—This has become an important object with the missionaries, and the field opened before them for this kind of labor is almost boundless.—A number of appropriate tracts, exposing the errors of the Catholics and the Brahmins, have been prepared by them, and they have been furnished with a larger supply than heretofore. They have also put into circulation many Bibles, Testaments, or portions of them. The people now listen more attentively when they are read, receive them when given, and often solicit them. Dr. Scudder has given away 300 portions of the Bible, besides a great quantity of tracts. And Mr. Spaulding, on one tour to the pearl fishery, at Condachy, distributed 170 portions of Scripture, besides New Testaments, Psalters, catechisms, and 7,000 tracts; and remarked that he might have disposed of 20,000, as well as the 7,000. (*To be continued.*)

AMERICAN COLONIZATION SOCIETY.

By the Washington papers, we observe that the annual meeting of this Society was held at the Capitol, in the Hall of the House of Representatives, on the evening of the 18th ult. The National Journal remarks, that "the ample room was filled to overflowing at an early hour, with citizens and strangers from every quarter of the Union, and at about 7 o'clock the Chair was taken by the Hon. CHARLES FENTON MERCER, one of the Vice Presidents of the Society. An appropriate prayer was offered by the Rev. D. Laurie."

Delegates from fourteen Auxiliary Societies, appeared—and took part in the proceedings of the meeting.

The Annual Report, which contains much to cheer and animate the friends of African Colonization, was read by the Secretary, Mr. Gurley: and the following resolutions were then adopted:

On motion by the Hon Mr. *Irvin*,

Resolved, That the Report just read be received and printed.

On motion by Gen. *Walter Jones*,

Resolved. That this Society entertain a deep sense of the loss which it has sustained by the decease of its venerable President, the Hon. Bushrod Washington, and that it will cherish an affectionate remembrance of his intellectual and moral worth.

On motion by *F. S. Key, Esq.*

Resolved, That this Society will cherish a sincere and affectionate remembrance of Dr. Richard Randall, late Colonial Agent of Liberia, and that the Board of Managers be authorized to cause a monument to be erected in the Colony, in commemoration of his talents and his worth.

Gen. *John Mason* offered the following preamble and resolution.

Whereas the Society, by means of the liberal contributions of its friends, has been enabled so to plant and foster the settlements it has made in Liberia, that they are now in a condition sufficiently prosperous to ensure to the free people of color in this country advantages universally acknowledged; and it is but reasonable that those disposed hereafter to join these settlements, and have the means, should defray the expenses of their own transportation;

Resolved, That it be recommended to the Board of Managers, to devise such a system as in their judgment may be best calculated to increase the number of settlers of the proper character, by applying the funds of the Society to the transportation of those only who are unable to pay for it, and by inviting to emigrate in consideration of other facilities, such as may be able to meet that expense, on condition that they pay the cost of their own transportation.

On motion of Mr. *G. W. P. Custis, Esq.*

Resolved, That the measure adopted by the State Colonization Society of Kentucky, of preparing a memorial to Congress, (to be circulated for signatures among the citizens,) soliciting aid to the object of this Society, merits the entire approbation of the Parent Institution, and that other State Societies and our friends generally, be requested to imitate this example.

On motion by *J. H. B. Latrobe, Esq.*

Resolved, That this Society is cheered and encouraged by the favor shown to it by our fair country women, and that their generous efforts deserve the most cordial and heartfelt thanks.

On motion by the Hon. Mr. *Frelenghuysen*,

Resolved, That the thanks of this Society be presented to such Clergymen as have, during the year past, invited the attention of their congregations to the object of this Institution, and taken up collections in its behalf, and that they be respectfully and earnestly requested to continue to it the encouragement of their efforts.

On motion by the Rev. *Dr. Laurie*,

Resolved, That this Society has observed with great pleasure the recent establishment of State Societies, in New York and Indiana, and that they earnestly recommend it to their friends in those States where such societies do not already exist, to adopt measures for their organization without delay.

On motion by the Rev. Mr. *Durbin*,

Resolved, That the efforts of the various Auxiliary Societies, during the last year, merit the warmest thanks of this Institution.

On motion by *G. P. Disosway, Esq.*

Resolved. That the thanks of this Institution be offered to those individuals who have subscribed on the plan of Gerrit Smith, Esq. to raise $100,000 for this Society; and that, to this plan the attention of the liberal and wealthy be earnestly solicited.

On motion by Right Rev. Bishop *Chase*,

Resolved, That the warmest thanks of this Society be presented to R. Smith, Esq. the Treasurer, for the continuance of his able and important services.

On motion,

Resolved, That the thanks of this Society be presented to the Board of Managers of the Pennsylvania State Society, for their distinguished liberality—and efforts in providing the means required to fit out an expedition with emigrants for Liberia.

"Several of the preceding Resolutions were sustained by speeches which were honorable to the moral sentiments and eloquence of their Authors, and which must have deeply impressed the hearts of those who heard them with the vast importance of that object which they were designed to advance. We trust that from this meeting will flow forth influences in favor of the American Colonization Society, which will secure its permanent prosperity, and give it a nobler triumph."

The Society then proceeded to elect officers for the ensuing year. The Honorable CHARLES CARROLL of Carrollton, was chosen President of the Society, and the following gentlemen were added to the list of Vice Presidents.

Hon. JOHN COTTON SMITH, of Connecticut.
THOMAS S. GRIMKE, Esq. of Charleston, S. C.
Hon. THEODORE FRELENGHUYSEN, of Newark, N. J.

The other officers remain the same as during the last year.

On motion by the Rev. *Dr. Laurie*,

Resolved, That the thanks of this Society be presented to the Hon. C. F. MERCER, for the dignity and ability with which he has presided during the evening.

REINFORCEMENT TO THE COLONY IN LIBERIA.

We learn by a letter from a gentleman in Norfolk, to his friend in this city, (Richmond,) that the Brig Liberia sailed on the 16th ult. with *fifty-eight* emigrants for the colony—and two Swiss Missionaries, Rudolf Dietschy and H. Graner, from Basle, Switzerland. These missionaries, and Mr. and Mrs. Lessing and Mr. Bulner, who sailed from Philadelphia about the 1st of Dec. last, are sent out by the Evangelical Missionary Society of Basle, to instruct the natives of the Colony and to establish a mission at Grand Bassa.

One who was expected to join this reinforcement, named Cole, from Lynchburg, absented himself shortly after he reached Norfolk, and did not go. Soon after the sailing of the Liberia, *thirty* liberated slaves, emancipated by Mr. Early, of Georgia, arrived at Norfolk; who, as they came too late to embark in the

Liberia, are compelled to wait 5 or 6 months for a passage.—*Southern Rel. Tel.*

ROMAN CATHOLIC IDOLATRY IN 1829.

"The following letter, written by one of our countrymen now in Europe," says the Hartford Observer, "has been sent us for insertion, by a gentleman in this city. It is from a highly respectable source. That those who wish to hide from the eyes of our citizens, the real deformity of the Roman Catholic religion, will deny its authenticity, we expect. If those who deny the correctness of all Protestant histories, which relate the truth concerning the reformation, and other subsequent events, deny the correctness of other statements respecting their religion, we need not be surprised."

"Rome October 4, 1829.

"We are now in this ancient and interesting city, once the seat of the arts, the mistress of the world: but alas, what a change is here; now it is the seat of the papal authority, the very source of the bigotry, superstition, and delusion of the Catholic religion. The day we arrived here, we stopped for a few moments at what are called the holy stairs, and saw persons going up on their knees. These stairs are twenty-six in number, and are said to have been brought from Jerusalem, and to be the ones over which our Saviour passed, in going to and from Pilate's house. A person can be absolved from all sin for three thousand years, by going up these stairs once on his knees. From being constantly passed over, they have been so much worn, that they are now covered with thick plank, which the people kiss at every step, repeating a prayer at the same time; this is indeed the only way they can be crossed at all, for no one is allowed to walk over them.

"At the church, a few days since, a person showed us the portico, or rather pillars of it, through which Christ passed in going to Pilate's house; a stone on which his clothes were laid when he was crucified; a marble column which was split from end to end, at the moment of the crucifixion; the well at which Christ talked with the woman of Samaria; and the table at which the last supper was eaten. The well is white marble, it cannot be called a well, but the top of one; the table is not more than four feet square, yet the man gravely assured us that Christ and all the disciples sat around it.

"At the same church are many valuable relics, viz. a lock of the Virgin Mary's hair, many pairs of her shoes; a phial of the blood of Christ; also, one of the water which flowed from his side; a large piece of the true cross, and the rods of Moses and Aaron; these *we did not see*, as they are only exhibited on great occasions.

"There are a great number of relics which were brought by the Empress Helena to this city: in one church is the cradle in which Christ was rocked when an infant; these things are all worshipped by the people, kneeling whenever they are exhibited. While in another church, a few days since, a man asked us if we wished to see the print of the foot of Christ; we did not see it, but have since learned that Christ once appeared to some saint in a dream, and left the print of his foot on the floor.

"In St. Peter's church, is a brazen image of that saint, said to have been made of a bronze statue of Jupiter; these the Catholics bow and kneel to; one foot which projects over the pedestal, has been torn away by the kisses of the people; they first wipe it, then kiss it, and touch their foreheads and chins. When in the church, we saw the brother of the King of Naples with his wife and suit, kiss it very devoutly. As one of the Roman curiosities, we have visited the cells where St. Peter was confined nine months by Nero; in the solid stone walls were shown us, the entire print of a face made by St. Peter's knocking his head; it was covered with a grate, to prevent its being worn away by the kisses of the multitude who visit it. In another, we saw the stone pillar to which he was chained, and the spring which sprang up miraculously, when he baptized the jailor and his friends.

"The place has been evidently used as a prison, but that St. Peter was confined there, is, I think, extremely doubtful. It is said there are more than 160 churches in this city. Capuchins are abundant, and monks and priests are met with in great numbers in the streets. An image of the Virgin Mary, is the principal object of worship; it is found on every corner of the streets, and on many private houses; lamps are lighted in front of them every night, to show the people where they may say their prayers. I had no idea of the length to which this image worship was carried, till we came here; there is much more of it in Italy than France. I do not know of any thing we have met with that has shocked me more than to see the Deity in painting. It is common to see the three persons of the Trinity in the same picture, and I have seen them in statuary."

From the Canadian Journal.

PRESBYTERIANISM IN IRELAND.

"The first settlement of Presbyterians in Ireland, of which we have any authentic record, occured about the year 1611; the civilization of its then rude inhabitants had, for a long time, been a disideratum with the English Government, and with this desire they joined the vain expectation of converting them to the Protestant faith; for this purpose, encouragement was given to the Clergy of the Anglo Episcopal Church to emigrate to Ireland, but the poverty of the people not affording them such comfortable livings as they had enjoyed in England, and the rude state of society, and opposition to Protestantism rendering a residence in Ireland very uncomfortable, most of them returned, and by their descriptions of the country, soon produced a shyness among their brethren to undertake a mission which was attended with so many trials and privations.

In this state of things, encouragement was held out to the English Puritans, who were suffering persecution at home, and to the Scotch Presbyterians to settle in the country, and many accordingly came over, expecting to enjoy that freedom of conscience in their new habitations, which had been denied them in their native country. The Presbyterian ministers that first settled in the country were kindly received by the tolerant Arch-bishop Usher, several of his clergy assisted at their ordination, and a participation in the tithes and Church livings was allowed them, although they neither used the Liturgy, nor otherwise conformed to the usages of the Episcopal Church. They held monthly and quarterly conferences, and were strenuous and successful in their efforts to convert the natives to Protestantism. Their congregations were also much enlarged by the influx of Presbyterians from Scotland, and non-conformists from England, whom religious persecution drove from their homes to seek peace and comfort in a then foreign country. Intolerance most generally drives away the most useful members of society, and this soon became evident by the improvement and rapid progress towards civilization, which was made in Ulster, immediately after the influx of the Scotch and English; and it is but justice to say, that even to the presen day, that Province holds a superiority over all other parts of the kingdom, in the moral deportment of its inhabitants, its extensive manufactures, and the cultivation of the arts and Sciences."

Of the present state of these churches, the writer speaks as follows:

"The Presbyterian Church of Ireland consists of 4 Synods, comprising 30 Presbyteries, and about 360 Congregations.

"The division which has lately taken place in the Synod of Ulster, and which is likely to take away from that body a greater number than was at first supposed, had its origin in doctrinal matters. A number of the ministers in different Presbyteries lately declared themselves to be Arians; this declaration elicited several animated discussions in the Synod, and has finally terminated in the secession of the Arians from their orthodox brethren. In doctrine the Synod of Ulster may be said to be moderately Calvinistic: the Presbyterian Synod of Ireland, and the Reformed Presbyterians purely Calvinistic: the Synod of Munster, the Presbytery of Antrim and the late Secession from the Synod of Ulster, Unitarian."

REVIVAL IN SOUTH AFRICA.

The Directors of the London Missionary Society have received communications from Messrs. Hamilton and Moffat, dated New Lattakoo, 6th March 1829, representing the natives among whom they labor, as attending, with singular and affecting earnestness, upon the means of religion, and a number of them giving evidence that they have experienced the power of our Holy Religion.—"To see," they observe, "the careless and the wicked drowning the voice of the missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. On Monday last we held our Missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lands, witness the strange scene. Sometimes three or four at a time are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house of prayer, and continue till it is time to go forth to labor. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the door."

FAREWELL TO MR. TEMPLE.

On Thursday evening last, the Rev. Mr. Temple preached in Park Street Church, being, as was then supposed, "about to depart on the morrow." He and his companions were commended to God by the united prayers of his people, and Mr. Evarts delivered to him the instructions of the Prudential Committee respecting his future course on rejoining the mission to Western Asia. It is about 17 months since Mr. Temple returned to this country, with the consent and at the suggestion of the Committee; and during his stay he has been very useful to the cause by his visits to the churches and Auxiliary Societies, and in other ways. He now returns, if God will, to the scene of his former labors, with a new companion and helper, and takes back with him his two sons.

He addressed the audience from Isa. 40, 3—5. Under the figure of a desert, he described the unevangelized part of the world, particularly that which had been his own field of inquiry during about seven years' residence on the shores of the Mediterranean. He then urged on the favoured Christians of America the duty of preparing the way of the Lord, and of making straight in the desert a high way for their God. It was a season of tender solemnity. Mr. T. has won much upon the hearts of God's people by this visit to his native land, and we trust they will more feelingly remember him at the throne of Grace, as long as his pilgrimage and his labours shall continue. He was detained by unfavourable weather over the Sabbath, and we had the pleasure of hearing another sermon from him on Christian efforts for the salvation of sinners. Mr. Whiting also preached at Park Street, on Sabbath evening, on forgetting what is behind and pressing forward.—*Boston Recorder.*

GREECE, ARMENIA AND SYRIA.

A letter from the Assistant Secretary of the American Board of Foreign Missions to a gentleman in New-York, says, 'The plans of the Prudential Committee in reference to *Greece*, are not yet quite matured; but they hope to be allowed by the Head of the Church, and enabled by their brethren, to do much for the benefit of that interesting country. Two missionaries are expected to explore *Armenia* during the next summer; while one is employed in printing a translation of the New Testament in the vernacular language of the Armenians of Asia Minor. Two missionaries are expected, also, to resort to *Syria*, and resume that trying, but important post. Besides printing the New Testament above described, at the expense of the British and Foreign Bible Society, our Committee has resolved to commence a series of school books, immediately, in the Modern Greek language, and ultimately in the Armeno Turkish and Arabic languages."—*N. Y. Obs.*

Bible Meeting in Charleston, S. C.—A meeting was held in Charleston, S. C. on the 20th ult. to adopt measures in aid of the enterprise to supply all the destitute families of the State with the Scriptures. Resolutions were adopted approving the plan and object of the American Bible Society—addresses made in support of them—a subscription opened—$500 subscribed by one man—and Committees appointed to circulate the subscription in each of the wards of the city.—*Rel. Tel.*

Another Example.—A gentleman has informed us that he has had a Bridge built under his direction, 140 feet in length and more than 20 feet high, over Hyco river in Person Co. N. C—*and all was done without the use of ardent spirits.* Not a drop was wanted to rear or finish the structure.—*Ib.*

POST OFFICE LAW.

The following is the section of the post office law which requires the opening of post offices on the Sabbath, or in other words, "*on every day on which a mail shall arrive;*" —and it is this section which we ask congress to repeal because it requires men who conscientiously believe that the Sabbath is to be observed as a day of rest, to labor on that day;—because it requires them to do what God says they shall not do.

SECT. XI. *And be it further enacted*, That every Postmaster shall keep an office, in which one or more persons shall attend on every day on which a mail shall arrive, by land or water, as well as on other days, at such hours as the Post Master General shall direct, for the purpose of performing the duties thereof, and it shall be the duty of the Postmaster, at all reasonable hours, *on every day of the week*, to deliver, on demand, any letter, paper, or packet, to the person entitled to, or authorized to receive the same; and all letters brought to any post-office half an hour before the making up of the mail at such office, shall be forwarded therein, except at such post-offices where, in the opinion of the Post Master General, it requires more time for making up the mail, and which he shall accordingly prescribe; but this shall, in no case, exceed one hour.

Approved, March 3, 1825.

SUNDAY MAILS IN DUBLIN.—We are informed by a gentleman now in this city, a great part of whose life has been spent in Dublin, that the post-office in that city is managed substantially on a plan similar to that of London. No business is ever done at the office on the Sabbath, except when the Mail Packet arrives on Sunday, and then it is confined to simply lodging the Mail in the office where it remains till Monday morning before it is opened.—*Christian Journal.*

TO THE PUBLIC.

☞ It having been widely circulated in an address of the friends of Sunday post offices and mails, adopted at Tammany Hall, Dec. 28, 1826, and elsewhere, that only three thousand and thirteen of the six thousand two hundred and thirty-six names attached to the memorial to congress from New-York last year to repeal the law requiring a violation of the Christian sabbath, are to be found in the City Directory, the undersigned, acting as a committee, have caused the Directory to be examined and the facts inquired into.

So far as the examination has been made, upwards of *twelve hundred names* on the memorial have been found in the Directory, in addition to those admitted to be there in the address. And there is no doubt, that on a further investigation, a larger number could be ascertained.

It is well known that there are thousands of men in the city whose names are not in the Directory, who have a right to petition congress. The Directory does not usually give the names of persons who are not housekeepers, or principals at places of business.

The above is submitted to the public without comment.

Richard Varick, John D. Keese, Thomas Stokes, Joseph Smith, John Stearns, Arthur Tappan.

P. S. Publishers of newspapers throughout the United States are requested to give the above an insertion.

SECULAR SUMMARY.

THE RAIL ROAD.

At the last session of the Legislature a company was incorporated for the purpose of constructing a Rail Road from Lexington to some point on the Ohio River. The books for subscription to the stock were opened in this town on Monday the 8th inst. and closed on Friday the 12th. The amount subscribed for during these five days is seven hundred ninety-two thousand nine hundred Dollars.

GREAT WESTERN RAILWAY.

A pamphlet has been lately published in this city, (New-York) advocating the construction of a railway from New-York to Missouri, a distance of more than one thousand miles. This gigantic work would open the treasures of the west to the eastern states, and to the old world. It is an enterprise that only could have been conceived by a master mind; and the accomplishment of the work would be the most striking proof of national greatness that has yet been achieved by the people of the United States. Col. De Witt Clinton, son of the late De Witt Clinton, whose zealous efforts were so eminent in promoting the Erie canal, has published a letter in the Journal of Commerce, in which he strongly recommends the undertakiug. Should Col. Clinton persevere and succeed in enlisting the energies of the nation in the construction of this work, he will stand as eminently useful to his country, and leave to posterity as bright a name, as did his venerable father.—*Adv. & Jour.*

The Post in India.—The mail bags in India are carried by men, who run ten or fourteen miles each, having no other weapon for defence than a staff, with a few links of iron chain at the upper end, whose sound, they say, frightens serpents out of their path: at night, they frequently carry a lighted faggot of eight or ten feet in length, whose blaze enables them to choose their way. Nothing was more common, in whatever direction I travelled the country, than day and night to be passed or met by these posts at full trot, who in the south of India, are usually called Tappalas: in the north they are called Dawks. These mails, at an average, are carried about a hundred miles in twenty-four hours, and the letters are charged about four anas, or six pence, every hundred miles. Parcels of small weight are forwarded to the principal stations by the same sort of conveyance, but not quite so quickly; the expense is regulated by the weight and distance.—*Hoot's Missionary Narrative.*

Dr. J. K. Mitchel of Philadelphia, has invented a method of manufacturing caoutchouc, or Indian rubber, into thin and almost transparent sheets. When a sheet is folded, and cut with scissors, the cut edges adhere with force, and after some hours maceration, as strongly as the uncut portion. This article is made so light that a bag composed of it, more than six feet in circumference weighs only six ounces. A similar invention has been announced by Mr. Hancock of London, but he has not divulged the process. Dr. Mitchell effected it by soaking the caoutchouc in ether, until soft and capable of being rolled out.—*Morn. Jour.*

The Washington annual report of Patents, comprises four hundred and forty-seven claims to inventions. The state of New York has contributed 157—more than a third of the whole number. Massachusetts has produced 59, the highest number. 47 patents have been taken out by persons resident in Pennsylvania, 45 by persons resident in Connecticut; and 50 by persons resident in Ohio. Delaware, Illinois and Mississippi have contributed no inventions this year.—*Nat. Gaz*

The Ladies Fair for the sale of articles of taste manufactured by the Ladies, was held at the Exchange at Savannah, Geo. on the 15th Dec. for the benefit of the Female Asylum, and produced the sum of thirty-two thousand dollars.

On the 17th ult. in the neighbourhood of Malaga, Gloucester County, New-Jersey, a man of the name of Comer got drunk, drove his wife and seven children forth in the night, set fire to his dwelling, and was crushed and burnt to death under the roof, which fell upon him, in flames.

From a statement laid before the legislature of Alabama, on the 26th of Dec. by the Secretary of State, it appears that the number of Creek Indians within the limits of that State, including mixed blood, &c. is 20,983.

The brig Liberia with upwards of 100 coloured emigrants, has sailed from Norfolk for the African colony. Every thing for this expedition, it is stated, was furnished by the liberality of the citizens of Philadelphia.

ANOTHER FOUL DEED.—On the night of the 27th November, Mr. William Foster, Jr. of this county, while sitting by his own fire side, engaged in social converse with his wife and only child, was shot through the heart by some dark assassin from without, of which he instantly expired. The perpetrator is unknown as yet.—*Claiborne Alabama Herald.*

COMMON SCHOOLS IN NEW-YORK.

The capital of the common school fund consists of $1,661,081, in stocks and other securities; and 839,000 acres of land. The productive fund is augmented annually, by the sale of those lands, and sufficiently to meet the increasing demands upon it. The principal of the fund has sustained a diminution during the past year, of $50,000, by the failure of the Middle District Bank. The revenue for distribution the ensuing year, is estimated at $109,981. School districts have been organized in almost every neighborhood in the State, amounting in the whole to 8,847. The aggregate number of children over five and under sixteen years of age, in the districts which have made returns, is 468,257, and 480,325 children have been taught an average time of eight months during the year. The public money paid to the school districts during the past year, is $214,840. Of this sum $100,000 was paid from the revenue of the school fund; and the residue was derived from a tax upon the towns, and particular funds possessed by some of them. In addition to this amount, there has been paid in several districts, $297,048; making a total of $511,688 paid for teachers' wages alone, in the common schools of the State.—*Governor's Message.*

MEDICAL COLLEGE OF OHIO.

The whole number of Students belonging to the Medical College of Ohio, is 123. Of these 66 belong to Ohio; 14 to Kentucky; 10 to Mississippi; 7 to Virginia; 6 to Tennessee; 5 to Indiana; 4 to South Carolina; 3 to Pennsylvania; 2 to Illinois; 2 to Alabama; 1 to North Carolina; 1 to Georgia; 1 to Louisiana. It thus appears that there are students now pursuing their studies at this College from 14 different states.—*Cincinnati Christ. Jour.*

DREADFUF HURRICANE.

Extract of a letter received at the department of state, from the consul of the United States at Tampico.—"A severe hurricane, which occurred on the 10th of September last, did more damage to the country than the invasion itself. Most of the American merchants at the period of the invasion, embarked their effects, books, &c. on board the U. S. ship Hornet, which ship went to sea in the gale, and has never since been heard from. The principal part of the English, French, and German merchants, placed their property, books, &c. on board a French brig, called the Caroline, then in port, to be sent ninety miles up the river, at a place called Panneo; on her way up she encountered the hurricane, which capsized her, and she sunk, not an article being saved."

The annexed extract of a letter from Commodore Jesse D. Elliot, to the Secretary of the navy, dated U. States' ship Falmouth, before Vera Cruz, Dec. 5th, 1829, confirms the above melancholy tidings:—

"On the 10th of Sept. a gale, unusually severe, came on, which proved highly disastrous to all the vessels anchored along the coast. The Hornet, in common with others, was compelled by the violence of the gale, to stand off the coast. In this attempt, she failed; and, from some cause which will probably never be reached, foundered: and all on board sunk into an untimely and lamented grave. Eulogy from me on the character of Captain Norris would be superfluous. The whole navy bear ample testimony, both to his private worth and to his superior professional qualifications. With him are numbered lieutenants Daniel H. Mackay, Jesse Smith, John L. Thomas, John Hamilton; surgeon, Wm. Birchmore; purser, Robert Pottinger; acting master, Edward Schermerhorn; assistant surgeon, J. F. Whitehill; midshipmen, James N. Forsyth, Gust. R. A. Brooke, Charles A. Campbell, Edward Laub, Richard L. Tilghman, Samuel I. Washington; master's mate, Thos. W. Robinson; acting gunner, John Burns; sail maker, John Adams."—Com. Elliot was not in possession of a list of the ship's company

Strange Notions about America.—Not unfrequently we have occasion to observe the incorrect and often very amusing notions of the state of things in this country, entertained by our transatlantic brethren and friends. The Missionary Herald for September, states, "that a new diocese is in progress of formation, to be added to those of the protestant episcopal church in the United States. It is to be called the Mississippi diocese; and will comprehend the vast valley in which that great river flows, and will extend westward to the Rocky mountains, and even to the shores of the Pacific.—The establishment of this diocese is one of the fruits of the establishment at Gambier—Kenyon college affording the prospect of such a supply of ministers, as to encourage these dwellers in the wilderness to associate together for the adoption of the requisite preparatory measures! ! !"

Who would have imagined that all this magniloquence could have sprung out of the simple fact, that *two* clergymen in the state of Mississippi succeeded last year in forming a diocese in that state! When they will have the requisite number of clergy to entitle them to elect a Bishop, is very doubtful.—*Phil. (Epis) Recorder.*

MISCELLANEOUS ITEMS.

The Synod of South-Carolina and Georgia, at its late session in Savannah, determined on the establishment of a Theological Seminary for the South. It is to to be located in Columbia, S. C. and Doctors Waddel and Goulding are already chosen two of the professors.

The legislature of the British Island of Grenada, has passed an act to allow free persons of color to sit as jurors, and the King of England has given his assent to it.

The whole number of petitions on the Sunday Mails, already presented at this session, is stated as follows: from New-Hampshire 4, Massachusetts 8, Connecticut 12, Vermont 6, New-Jersey 2, New-York 28, Pennsylvania 13, North-Carolina 4, Kentucky 3, Tennessee 1, Ohio 11. In all, from these states, 92; from the other states of the union, none.

Mr. Samuel N. Gant, of Lexington, Ky. called at the Police-office New York, on Saturday, to inform the officers that he was robbed the preceding night at the Park Theatre, of his pocket-book, containing $5,720 principally in one hundred dollar bills of the United States Branch Banks at New-Orleans and Lexington.

Of the members of the Battle-street Church in Boston, about 300, there were three deaths in 1829, the youngest being over 80 years of age, and the eldest 96.

Of the members of the First Baptist Church, about 200, only one died in 1829, and she was an aged and infirm lady who had not attended public worship in that year.

The nett profit of the Maryland Penitentiary last year, was $16.053.

There were inspected in this city, N. Y. in 1829, about 30,000 casks of domestic spirits. In 1828, about 111,000, showing a decrease of about 31,000 casks.

The National Intelligencer says—"The stream of petitions against the transportation of the mail on the Sabbath is now on the flow, and may be expected to swell to a prodigious volume before the session is half gone through."

INSTALLATION.

Rev. CHARLES PHILIPS, was installed Pastor of the Bethesda Church, (Greenup county, Ky.) on the 8th ult. Rev. S. Y. Garrison, preached the sermon and delivered the charge to the pastor elect: Rev. Andrew Todd, presided, and gave the charge to the people.

MARRIED,

On the 7th ult. by the Rev. Dr. Cleland, Mr. WILLIAM CHAMBERS, of Fayette, to Miss ELIZABETH NOURSE, of Mercer county.

In Frankfort, on Thursday evening, the 21st ult. by the Rev. J. T. Edgar, JAMES BREATHITT, Esq. of Hopkinsville, to Miss GABRIELLA HARVIE, daughter of Mr. John Harvie, Esq.

In South Frankfort, on Thursday the 28th ult. by the same, Mr. JAMES SAUNDERS, to Miss NANCY JANE, daughter of Gen. William Hardin.

In South Frankfort, on Tuesday the 2nd inst. by the same, Mr. OSWY DANIEL, of Mercer county, to Miss ELIZA D. VAUGHN.

On the 10th inst. by the same, at the house of A. Alexander, Esq. of Fr[illegible] county, the Rev. JOHN POPE TROTTER, of [illegible]ington, to Miss PAMELA BRASHEAR, of Mercer county.

OBITUARY.

DIED—At the residence of his father, in Fayette county, on Saturday morning 5th inst. after an illness of about nine months, ELIAS C. KING, a Printer, in his 26th year. He was for some months previous to his decease perfectly sensible of the slow but certain approach of death, which he met with great fortitude and resignation. About eighteen months before his death, he united himself to the Presbyterian Church in Georgetown. But few young men enjoyed in a greater degree than Mr. King, the respect and esteem of all with whom they were acquainted, and having for about two years been in our employ, we can say that no one was more deserving of both, than he was.—*Kentucky Sentinel.*

FEMALE TUITION.

IF my friends please to send them, I will take into my family ten or twelve young ladies, and teach them whatever their parents may wish me to teach them. Those who come will please to be at my house on the second Monday in April next.

JAMES K. BURCH.

Danville, Ky. Feb. 16th, 1830.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price 96 *per dozen*—62½ *cents single.*

Lexington, Ky. Feb. 17, 1830.

LETTERS ON

THE DIVINE PURPOSE,

BY REV. JOHN MATTHEWS, D. D.

For sale at this office—price 62½ cts.—$6 per dozen.

POETRY.

[From the Harford Review.]

ON THE MARRIAGE OF THE DEAF AND DUMB.

No word!—no sound!—and yet a solemn rite
Proceedeth, 'mid the festive-lighted hall.
Hearts are in treaty,—and the soul doth take
That oath, which unabsolv'd must stand, till Death,
With icy seal, doth close the scroll of life.

—No word!—no sound!—and still you holy man,
With strong and graceful gesture, has impos'd
The irrevocable vow,—and, with meek prayer,
Hath sent it to be register'd in Heaven.
—Methinks this silence heavenly doth brood
Upon the spirits.—Say, thou flower-crowned bride,—
What means the sigh that from thy ruby lip
Doth 'scape,—as if to seek some element
That angels breathe?

Mute!—Mute!—'tis passing strange!
Like necromancy all—And yet 'tis well—
For the deep trust with which a maiden casts
Her all of earth,—perchance her all of heaven,
Into a mortal hand—the confidence
With which she turns in every thought to him,
Her more than brother, and her next to God,
Hath never yet been meted out in words,
Or weighed with language.

So, ye voiceless pair,
Pass on in hope,—For ye may build as firm
Your silent altar in each other's hearts,
And catch the sunshine thro' the clouds of time,
As cheerily as though the pomp of speech
Did herald forth the deed.—And when ye dwell
Where flowers fade not, and Death no treasured tie
Hath power to sever more,—ye need not mourn
The ear sequestrate, and the tuneless tongue;
For there the eternal dialet of Love
Is the free breath of every happy soul.

MISCELLANEOUS.

For the Western Luminary.

AMERICA.

It is a question still in dispute, whether the ancients had any knowledge of America. The following passage from Faber's work on the difficulties of Infidelity, has a bearing on this point. It will, I think, please your readers.

"There is reason to believe, that the existence of America was not altogether unknown to the Ancients; though from the rude and imperfect state of navigation, it had not been visited since the downfall of the Phenecian power. That the enterprising mariners of the Punic States were acquainted with it, and that their acquaintance was so intimate as to lead even to colonization, we have testimony as direct and explicit as can well be desired."

"Having treated of the Islands on this side the pillars of Hercules," says Diodorus Siculus, "we will proceed to those which are in the Ocean. Opposite then to Africa, lies an Island in the main sea, vast in extent, and lying westward at the distance of many days navigation. Its soil is fruitful, partly mountainous and partly champagne. Navigable rivers intersect and water it. Forests abound in it, planted with various sorts of trees: and its towns contain many sumptuous edifices. Its climate is singularly mild, so that trees bear fruit the greater part of the year. On the whole it is so happy a region, that it may well be deemed the habitation rather of gods than of men. This Island was long unknown on account of its great distance from the rest of the world. But ultimately the following causes led to its discovery. The Phenecians from the most remote time, were wont to undertake distant voyages for the sake of traffic. Hence they planted many colonies in Africa, and not a few in western Europe. Their affairs prospering, and their riches increasing, they were at length tempted to push beyond the columns of Hercules into the main Ocean. In such expeditions they first built Gades, and explored the coast of Africa. Afterwards being caught by a tempest, they were hurried away after a voyage of many days to the large Island which has been described. From them the knowledge of its extraordinary value and fertility was communicated to others, insomuch that the Tuscans, when they gained the empire of the sea, purposed to have colonized it; but they were prevented by the jealousy of the Carthagenians. For that people wished to reserve it as a refuge for themselves, in case their republic should ever be brought into danger: For they trusted they might migrate thither with all their families as a region unknown to their conquerors, having prepared it in better times for their reception."

"From the Phenecian discoverers the knowledge of the existence of a western continent seems to have been spread very extensively. Thus, according to Elian, Silenus told Midas, that Europe, Asia and Africa, were Islands surrounded by the ocean, and that beyond them there was a continent of infinite magnitude, which nourished large animals, and men twice as tall and as long lived as ourselves: that in the same country there were large states: and that the land contained such an immense quantity of gold and silver, that among the natives it was of less value than iron is with us. Thus Apulaus, after deseribing the old continent as being in truth an Island surrounded on all sides by the Atlantic Ocean, adds, that the same Ocean also washes other Islands not less than this, which may well be deemed in a manner unknown, when we are not perfectly acquainted even with that which we ourselves inhabit. Thus Ammianus Marcellinus asserts that in the Atlantic Ocean there is an Island larger that all Europe. And thus Avitus, in a work of Seneca himself, declares that fertile lands lie in the Ocean, and that beyond it there are other shores and another world." Page 70. 71.

To this I will add an article met with in a late news-paper.

"In the month of December 1827. a planter discovered in a field at a short distance from Moute Video, a sort of Tomb Stone, upon which strange and to him unknown signs were engraven. He caused this Stone, which covered a small excavation formed with masonry, to be raised, in which he found two exceedingly ancient Swords, a Helmet and Shield, which had suffered much from rust, & an earthern amphora of large capacity. The planter caused these objects, together with the Stone, to be removed to Monte Video, where, in spite of the ravages of time, and the little care taken of the Stone, fragments of Greek words could easily be made out, read and supplied, which when translated, are to the following purpose: "During the dominion of Alexander the son of Philip, king of Macedon, in the 63d Olympiad, Ptolemias." It was impossible to decipher the rest. On the handle of one of the Swords was the portrait of a man, supposed to be Alexander; on the Helmet there is sculptured work that must have been executed by the most exquisite skill, representing Achilles dragging the corpse of Hector round the walls of Troy, (like the Fabula Hiaca; the bas relief of Stucco found in the ruins of the Via Appia at Fratocchio, belonging to the Princes of Colonna, which describes all the principal scenes in the Illead and Odgfrey.) It is quite clear, from the discovery of this kind of monumental altar, that a contemporary of Aristotle has dug up the soil of Brazil and La Plata. It is conjectured that this Ptolemais was the commander of Alexander's fleet, which is supposed to have been overtaken by a storm in the great Ocean, as the ancients called it, and driven on the coast of Brazil, where it erected the above mentioned monument, to preserve the memory of the voyage to so distant a country. At all events this discovery furnishes a fact deserving the attention of antiquarians.—*Christian Advocate and Journal.*

J. D. P.

Baron Humboldt's Expedition.—At a meeting of the Academy of Sciences, on the 12th of October, M. Gay Lussac communicated a letter, addressed to M. Aragon by Baron Humboldt, dated August 18th, 1829. "This celebrated naturalist," says the Curier des Electeurs, from which we translate the account, "having arrived at the remotest frontiers of Siberia, has accomplished the objects of his scientific voyage in a manner which has exceeded all his expectations. He expresses the hope of returning to Berlin towards the end of November. The emperor of Russia has seconded this great enterprise with a munificence truly royal. Not content with causing the travellers to be accompanied with an armed force, he added to them a mining engineer of distinguished merit. "I cannot look upon these things," says the illustrious traveller, "as tokens of personal kindness and consideration. They are a public homage paid to the sciences, a noble munificence displayed in favor of modern civilization."

"Baron Humboldt, being, as is well known, charged with exploring the Ural Mountains, under a mineralogical point of view, gives his friend M. Aragon some eminently curious particulars respecting this subject. It appears that the mines of this chain of mountains contain abundance of platina, and that the gold dust found there far surpasses in richness that discovered in the Cordilleras and other parts of America. An astonishing number of lumps of gold, of 18 and 20 pounds, are found some inches below the turf, where they have hitherto remained unknown. Fossil elephant's teeth are met with, surrounded with alluvion of gold dust. The formation of these alluvions, the consequence of local destructions, is perhaps subsequent to the destruction of the great animals. Some of them are incredibly rich; and that of Wilkni, belonging to the Demendoff family, has already produced more than 2,800 pounds of gold."

"After having determined the height of the loftiest peaks, calculated the position of the strata, visited the *usines* of Siberia, and confirmed by experiments the magnetic observations of M. Freycinet, Baron Humboldt had the curiosity to push his researches to the Chinese out-posts. The Chinese commandant informed of his arrival, made no opposition to the investigations of the travellers, but only required as a condition that they should make him a preliminary visit, adding, that he would have made the first advances of politeness if he had taken a fancy to visit the Russian territories. Seated in his tent, dressed in a suit of silks, and wearing in his cap a long peacock's feather, he received them with a gravity altogether amusing, and sold them, for a bit of red velvet, a historical work written in the language of his country."

Another account of Baron Humboldt's expedition, mentions that it was observed by him that it was always on the Asiatic declivity of the Ural Mountains that the auriferous sands lie. They contain peices of gold, platina, and chromate of iron united with platina. The annual produce of these new mines is 6000 kilograms of gold. Mines of osmium and irridium in seperate beds were discovered by Baron Humboldt in these mountains. Crossing the Khirgeese *steppe*, he visited near the frontiers of Chinese Tartary, the ruins of the ancient city of Bulgaride or Bulgari, formerly the capital of the Tartar Empire, and the residence of the family of Tamerlane.—*N. Y. Eve. Post.*

Insect Paper Maker.—The wasp is a paper maker, and a most perfect and intelligent one. While mankind were arriving, by slow degrees, at the art of fabricating this invaluable substance, the wasp was making it before their eyes, by very much the same process as that by which human hands now manufacture it with the best aid of chemistry and machinery. While some nations carved their records on wood, and stone and brass and leaden tabrets —others, more advanced, wrote with a style on wax—others employed the inner bark of trees, and others the skin of animals rudely prepared—the wasp was manufacturing a firm and durable paper. Even when the papyrus was rendered more fit, by a process of art, for the transmission of ideas in writing, the wasp was a better artizan than the Egyptians; for the early attempts at paper-making were so rude that the substance produced was almost useless, from being extremely friable. The paper of the papyrus was formed of the leaves of the plant, dried, pressed, and polished; the wasp alone knew how to reduce vegetable fibres to a pulp, and then unite them by a size of glue, spreading the substance out into a smooth and delicate leaf. This is exactly the process of paper making. It would seem that the wasp knows, as modern paper makers now know, that the fibres of rags, whether linen or cotton, are not the only materials that can be used in the formation of paper; she employs other vegetable matters, converting them into a proper consistency by her assiduous exertions. In some respects she is more skilful even than our paper-makers, for she takes care to retain her fibres of sufficient length, by which she renders her paper as strong as she requires. Many manufacturers of the present day cut their materials into small bits, and thus produce a rotten article. One great distinction between good and bad paper is its toughness; and this difference is invariably produced by the fibre of which it is composed being long, and therefore tough: or short, and therefore friable.—*Library of Entertaining Knowledge.*

THE NINE-PENNY BROOM.

"Go along! go along, John!" said Mr. Cleverly to his son who was starting to town for the purpose of trading for sundry articles necessary in a family, and who was inquiring of his mother *what kind* of a broom he should get—"go along John!" interrupted the old gentleman—"no matter what kind of one it is, *if so be* you get any." We were then residing in the place of Mr. Cleverly's residence, a country town in New England, and boarded with his family. John came back loaded with sugar, and molasses, and salt, and a variety of *nick-nacks* for the girls, and with the rest a *broom*. He had obeyed the old man's wishes to a charm, in getting as poor a broom as could be found. The old lady took it into her hands, and gave it a shake, to determine its fitness, when whew! the broom corn in an instant was strewed over the room in a thousand pieces, and "there's your *nine penny* broom!" said Mrs. Cleverly, as she bolted out of the room in a mood not altogether the most pleasant.—"And I've got a *nine-penny* wife!" returned the old man. "Thinks-I-to-myself," Mrs. Cleverly might with equal grace, return the compliment. And it has often occurred to us that people generally are too ready to purchase, not *brooms* only, but diverse other of the good things of life of no matter how poor a quality "*if so be* they get any." We have half imagined, sometimes, that many young ladies, looking with an eye of alarm at the bleak and barren waste of celibacy, are often induced to think it no matter what kind of a husband they get, if so be they get any. They seem to shrink with the most dreadful apprehensions from the evils of single-blessedness; and to imagine that a *poor* husband is better than *none*. But we do believe the charming creatures are mistaken; and that, "if they accept of a *nine penny* husband, they will have infinitely more reason to fret than did Mrs. Cleverly at a *nine penny* broom. Good qualities are as requisite in a husband to make "the draught of life go down," as in a broom, to make the parlour clean. And when we see dotage wedded to infancy, autumn to blooming spring, coarseness and vulgarity and vice, to modesty, truth and delicacy, we cannot but believe that life becomes a nauseous daught; and that, they have not sought so much for happiness and the joys of connubial love, as to obtain a husband—even a *nine-penny* one, "if so be they could get any."

We have seen a whole community make as egregious mistakes. They have been induced, sometimes, from motives which we cannot divine, to put into office, into the office of magistrate, perhaps, the most important one in community, men who have no more claim to public respect and confidence than Mrs. Cleverly's broom was entitled to from her. They are mere *nine-penny* magistrates—and not a few are to be met with.

So with employing school teachers. —"No matter what kind of one you get, if so be you get any," is the too prevailing sentiment of this enlightened age. And avarice unites with indifference to the highest public interests possible, and they, like John Cleverly, get a *nine-penny* one. This error, this indifference to the character and qualifications, both moral and literary, of those to whom is to be entrusted the education of their children, has too long existed as a stigma upon the fair character of many a respectable community. The trustees of a school employ a teacher, and "if so be" they *employ* one, no matter what are his qualifications, they are satisfied; and if he is a *nine-penny* one, they rest assured that avarice, who governs a majority in the district, will approve of their measures.

A great many young persons, when starting in life, seem not to care what kind of a character they establish, if if so be they get any—and ninety-nine times in a hundred they get a *nine penny* one. So it is with a thousand other things in life. "No matter what kind you get if so be you get any," is the almost universal opinion. It is an opinion, too, that is productive of more than half the ills and frettings of this chequered scene. People stoop to low —they purchase too many *nine-penny brooms.*—*N. Y. Palladium.*

ELECTION AND SALVATION.

Two links of the chain, (viz: Election and Salvation) are up in heaven in God's own hand; but this middle one (i. e. Effectual Calling) is let down to the earth into the hearts of his children and they laying hold on it, have sure hold on the other two; for no power can sever them. If, therefore, they can read the characters of God's image in their own souls, those are the counterpart of the golden characters of his love, in which their names are written in the Lambs book of life.—*Leighton.*

SHELBY FEMALE ACADEMY.

THE sixth Session of this institution will commence on Monday, February 8th, 1830. Every exertion will be made for the improvement of those committed to our care. Our terms are, for the First Class, eight dollars per quarter, consisting of twelve weeks. —For the Second and Third Classes, six dollars each per quarter.—Lessons on the Piano $10 per quarter.—Drawing and painting eight dollars.

J. WARD.
A. W. CAMPBELL.

Lexington, Feb. 1. 1830.—3t.

LAFAYETTE SEMINARY
AND
YOUNG LADIES' BOARDING SCHOOL

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

MUSTARD SEED
WANTED.

APPLY at the North East Corner of the public square, in Lexington, Ky. to

N. BURROWES.

Lexington, Feb. 1, 1830.

NOTICE.

THE Treasurer's of all the Auxiliary Societies to the Board of Missions of the General Assembly of the Presbyterian Church, organized in the Sessions of the Churches recently visited by the subscriber are requested to prepare and forward as soon as practicable full and accurate lists of all the subscribers obtained, in connection with the sums annexed to their respective names, to the Treasurer of the Board, Solomon Allen, Esq. No. 16, South Third St. *Philadelphia.*

SIMEON H. CRANE.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per ann. or $5 per session.	
English Grammar and Geography	$10 per annum, or $6 50 cts. per session.
Logic, Rhetoric and Evidences of Christianity,	$15
Geometry, Algebra, Natural Philosophy, &c.	18
Latin and Greek Languages	25
Latin without the Greek, together with other branches	20

The subscribers are well apprized of the common andintense anxiety of parents to beomce well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantagefor the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*

A. S. HOUSWLY, *Principal of the Reading & Writing Department.*

January, 1830.

GREENVILLE FEMALE ACADEMY,
HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as exteusively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course o tudies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions; of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November, and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session,	$55 00
Tuition without boarding,	15 00

Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky.

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 13th, 1829.

NEW MILLENARY STORE.

THE Subscriber having commenced the MILLENARY BUSINESS, in the house of her father near the corner of Short and Market Street, she respectfuly offers her services to the Ladies of Lexington and its vicinity. She hopes from her variety of fashionable and fancy articles, her knowledge of the business, her exertions to please, to merit a liberal share of patronage. There will be kept constantly on hand specimens of the latest Eastern fashions. ANN NORTH.

Mrs. NORTH has on hand, and will continue to keep an assortment of Ladies' and Gentlemen's fancy silk and twist buttons.

Lexington, Dec. 25—26-3t.

TERMS OF THE WESTERN LUMINARY.

[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, i paid in advance, or within the first six months.

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☞ Persons procuring five new subscribers, and paying for them in advance, shall be ntitled to a sixth copy gratis.

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*** All communications must be post paid